THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Our deeds are like children that are born to us: they live and act apart from our own will. Nay, children may be strangled, but deeds never; they have an indestructible life both in and out of consciousness."—GEORGE ELIOT.

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SLANDERS ARE REFUTED BY FIRST PRESIDENCY.

[ON Sunday, April 9th, 1911, during the progress of the Eighty-first Annual Conference, in Salt Lake City, Elder Heber J. Grant read the following statement which is self-explanatory.—EDITOR.]

To the officers and members of the Church of Jesus Christ of Latter-day Saints, in general conference assembled:

Dear Brethren and Sisters:

Ever since its organization, April 6, 1830, the Church of Jesus Christ of Latter-day Saints has been bitterly assailed, the chief darts of slander being aimed at its leaders. Its first president, Joseph Smith, was the target for the shafts of abuse even before that date, as he was attacked by professing Christian ministers when he first announced, in 1820, that he had received a heavenly manifestation of vital importance. Misrepresentations followed him until the day of his martyrdom in 1844, when he was cruelly and lawlessly slain at Carthage, Illinois. His successor, the great pioneer and colonizer and patriot, Brigham Young, came in for his full share of calumny and abuse, during all the years of his successful career as the founder of a splendid commonwealth in the midst of the Rocky Mountains. Each head of the Church, in his turn, has been libelled, lampooned, caricatured and vilified, and until they closed their eyes in death, their names have been associated with everything that is evil, although they were men of the highest type of honor, integrity and sincerity.

It is not strange, therefore, that the present incumbent of the office they held so worthily should be subject to similar treat-

ment. And yet, in view of the fact that the various falsehoods uttered against the Church and its presiding officers have been repeatedly refuted and exploded, it is somewhat surprizing that the old, stale and shattered fabrications are raked up and used anew in the opening years of the enlightened twentieth century. But they have been for some time newly exploited through respectable magazines (mostly from pens that cannot be regarded as worthy of such recognition), with the same purpose as that which animated anti-"Mormon" writers and speakers from the beginning.

It is a question whether silence should be maintained, as a sign of that contempt that is felt for those attacks and their authors by the objects of their spleen, but there are so many requests for replies, or at least explanations, for the benefit of inquiring minds, that perhaps it is proper that something should be officially stated for the good of the reading public.

The investigation by the Committee on Privileges and Elections of the United States senate on the right of the senator from Utah, Reed Smoot, to the seat to which he was duly elected, that was prolonged for nearly four years, disposed of most of the old stories now revamped and patched up for current use. But several large volumes have to be waded through to obtain that definite information, while the mingled nonsense and venom poured forth from month to month is in present view and in popular form. Yet, after all, there is so much of frothy verbiage and proofless assertion that it is difficult to grasp anything definite enough, in the adroitly framed sentences, to hold up to view and expose its fallacy. However there are some charges that are more or less direct, which it may be well enough to briefly answer.

The Church is accused of violating certain pledges to the national government. It is also asserted that the president of the Church receives several millions of dollars annually by enforced levies upon the members, this revenue being in his absolute control, unaccounted for and at his personal service. It is further alleged that he, with a few other ecclesiasts, dictates the political affairs of the State, sending senators and representatives to Congress, and ruling the community with an iron hand, to the subversion of individual liberty and the destruction of American citizenship. In support of these charges there is nothing presented except vituperation and the repetition of fictitious narratives, really grotesque in their palpable absurdity. We hereby denounce them as utterly false and without foundation.

First, as to pledges or compacts by the Church to the United States government: This charge, on its face, is ridiculous no matter how often or forcibly it is repeated. The compacts or agreements between Utah and the government on which statehood was achieved, were not made, and, indeed, could not be

made by the Church or its authorities. They were required by the Enabling Act framed by Congress and were fully complied with by the State in its constitution, and this was officially announced in the president's proclamation. The only pledge made by the authorities of the Church that could be construed as a compact, was that contained in a petition for amnesty for certain persons who were in legal jeopardy of imprisonment, upon charges growing out of the anti-polygamy laws of Congress. This was framed in December, 1891, and signed by the then presidency and apostles of the Church, and the promise made was in these words:

"As shepherds of a patient and suffering people we ask amnesty for them, and pledge our faith and honor for their future."

This may be coupled with the so-called manifesto of President Wilford Woodruff, adopted by the Church in conference assembled, October 6th, 1890, in which he announced his intention to live according to the laws of the United States, and declared: "My advice to the Latter-day Saints is that they contract no marriage contrary to the laws of the land." Since that time the Church has not performed any plural marriage or authorized any violation of the law thus forbidden. But there were some persons who construed the language of that manifesto to signify plural marriages within the boundaries of the United States that being "the land" wherein the laws spoken of extended. They therefore went or removed to Mexico and thus acted on that which they believed to be right without violating the manifesto. They looked on plural marriage within the United States as *malum prohibitum* and not *malum in se*.

When this condition was discovered a further declaration was made by President Lorenzo Snow, who succeeded President Woodruff, in which he announced that the manifesto extended to every place, and that "the Church has positively abandoned the practice of polygamy, or the solemnization of plural marriages in this and every other state, and that no member or officer thereof has any authority whatever to perform a plural marriage or enter into such a relation." This was published in the *Deseret News* at Salt Lake City, January 8, 1900.

Rumors of surreptitious unions contrary to these official announcements being circulated, the present president of the Church, on April 6, 1904, reiterated the universality of the inhibition, and proclaimed that any person entering into or performing a plural marriage would be liable to be dealt with according to the rules of the Church and excommunicated therefrom.

Such violations of these positive declarations as have been reported, wherever proven by sufficient evidence, have been dealt with by Church tribunals, and the offenders have been disciplined or excommunicated. This course will be maintained, with due regard to the rights of the individuals and the laws of the Church,

common rumor or gossip without evidence being insufficient in a trial either civil or ecclesiastical. We protest against the charge that the Church or its leading officers encourage the resumption of plural marriages, and hereby declare the same to be absolutely false.

As to the insinuation that the Church has broken a compact not to dominate again in political matters, we challenge the production of any such pledge. There is no such agreement to be found. The authorities of the Church never assumed to dictate to members politically. The Church never attempted to dominate the State, and has not done so since the Constitution was framed. There are political aspirants who have attempted to dominate the Church, and who, failing in their endeavors, have become so rancorous in their disappointment that they waste time, money and reputation in fighting the Church, and those officers thereof who have refused to employ the influence thus desired. In Utah every citizen is perfectly free to vote as he or she elects by an absolutely secret ballot. Primaries, conventions and the usual political machinery with the several political parties are in vogue, and senators are chosen by the legislature, and representatives by popular vote as elsewhere. One striking fact for the consideration of fair minds is, that with all the stories of Church dictation not a solitary instance can be cited in which any Church member has been disciplined for voting for or against any candidate or proposition. Advocates of each party take the platform and freely ventilate their views and feelings as to their opponents, and if there is really anything objectionable, it is the excess of that liberty in the indulging in personalities and other extremes of partizanship which are greatly to be regretted and ought to be condemned. But the Church does not interfere or attempt to curtail the freedom of its members. The principal accusers of the Church as dominating in politics are persons who have sought for that influence in their own behalf and are enraged because they could not obtain it. There are politicians who exercise their personal influence to effect their own ends, and yet deny to a Churchman the right to express an opinion even when asked for it. We claim for Church officers as well as Church members all the rights and privileges of American citizens, no less and no more; and do not claim, or exercise, power to compel or coerce or infringe upon the liberties of any person, and all assertions to the contrary are infamously untrue.

Charges of disloyalty, treason, and kindred absurdities that appear from time to time to disturb the public mind, are sufficiently answered by the responses which have been made invariably when our country has called for aid in times of war or seasons of peace. There is no instance referred to by our detractors of anything we have done or attempted, to give color to their monstrous untruths. But history affords striking incidents of

the furnishing of men on the plains to protect the mails from Indian depredations, of service during the Civil War, and of devoted warriors in the Spanish war, and in the Philippines, who were scions of leading "Mormon" families.

The subject of Church revenues may be touched upon perhaps with profit. The Latter-day Saints believe in tithing. It is a principle of their faith. It is an ancient observance reaching back to patriarchal times, as related in the Bible. It was established in the Church in the year 1838. The manner of its payment and disbursement is revealed by Divine authority and has appeared in the Church books ever since that date. It is complied with religiously by the Church authorities themselves. It is not the property of the president. He does not claim it or collect it. Tithing is received and receipted for by the local bishops in the respective wards, who are under the supervision of the local presidents of stakes. The entire income is under the direction and is accounted to the presiding bishopric of the Church. Their office contains complete records of all the tithings paid during each year. Each tithepayer will find in that office his record. The entire receipts and disbursements are there accounted for in the most complete detail. An auditing committee, composed of men well known in the community for their independence of character, and business integrity, not of the general authorities of the Church, chosen by the general conference, thoroughly inspect and report annually upon them. The funds thus received are not the property of the president of the Church nor his associates, nor of the presiding bishopric, nor of the local bishops. They belong to the Church and are used for Church purposes, including the building and maintenance of temples, meeting-houses, schools, colleges, universities and other structures, the aid of the poor and afflicted, the extension of missions abroad and the help of new colonies at home, and sundry other objects, and but a small amount is used for the support of persons devoting their whole time to the service of the Church, and that not out of the tithing, but from the proceeds of investments made with profit. This includes the presidency and other Church leaders. All the monstrous tales told of the wealth at the command of the heads of the Church are distorted emanations from disordered brains, or wilful untruths manufactured in order to deceive the public mind.

It is impossible to take up all the misrepresentations given to the world by anti-"Mormon" preachers and writers. They have one merit. They stir up interest in what is called the "Mormon" question. People are led thus to investigate, and many of them find out the truth and unite with the people who are so greatly maligned. Our doctrines are open to the world. They are not secret or clothed in mystery. We proclaim the pure gospel of Christ as revealed from heaven in these last days through the great prophet of the nineteenth century, Joseph Smith. We in-

vite all mankind to look into our teachings, and promise all who obey them a witness of their truth by the power of the Holy Ghost, which makes men free indeed.

We love our country, and pray for the perpetuity of its government, we support its institutions, we venerate the Constitution. We are proud of our State, and no one on the face of God's footstool need fear the growth and spread of "Mormonism," for it is the truth revealed anew from heaven, and it promotes freedom, peace, industry, temperance, faith, hope and charity, and stands for human rights, the salvation of mankind, and the glory of the most high God.

JOSEPH F. SMITH,
ANTHON H. LUND,
JOHN HENRY SMITH.
First Presidency of the Church of Jesus Christ of Latter-day Saints.

MINUTES OF SCOTTISH CONFERENCE.

THE Scottish semi-annual conference was held Sunday, April 30th, 1911, at the South Side Masonic Temple, 30 Abbotsford Place, Glasgow. There were present, President Rudger Clawson of the European Mission, Hyrum B. Clawson and Samuel G. Clawson of Liverpool, President George W. Teasdale and twenty-two traveling elders of the Scottish conference. The morning session began at 10:35. Invocation was offered by Elder John B. Taylor. The sacrament was administered by Elders Willard Richards and William White. President Teasdale welcomed all present.

Elder Arthur W. McGhie spoke of the necessity of authority and revelation; that without these the Church could not exist.

Elder George E. Stoddard explained that man has his free agency and is servant to that which he chooses to obey whether righteousness unto eternal life or sin unto death.

"For the strength of the hills," was rendered as a solo by Brother John Hunter.

President Rudger Clawson expressed his pleasure in meeting again with the saints in Scotland. Commented upon the opening exercises and explained that the sacrament is a most solemn ordinance. That it is for worthy members of the Church only. To be worthy we must be obedient to principle. A beautiful lesson of strict obedience to principle was drawn from the Passover in Egypt.

Benediction by Elder Alexander Anderson.

The afternoon session began at 2:30. Prayer offered by Elder D. O. Kirk. The general and local authorities of the Church were presented by President Teasdale and sustained. Elder George E. Stoddard was sustained to succeed Elder William A. Budge as clerk of the conference.

Elder Hyrum B. Clawson gave Bible proofs that the Lord has had recognized authority upon the earth in times past when he has had a people. Bore testimony that the gospel has been restored with the authority to officiate in the same.

Sister Stewart O. Ross sang "Glory to God in the Highest."

Elder Charles D. McAlister read from 85th Psalm showing that the word of the Lord is peace to His people. Also said that exaltation depends upon individual effort.

"Glorious things are sung of Zion," was rendered by the Glasgow Branch Choir.

President Clawson quoted from the song, "God moves in a mysterious way," etc. Read the dream of Nebuchadnezzar and the interpretation by Daniel as being wonderful, and the fulfillment of it as being mysterious. "Our message is that this kingdom spoken of by Daniel has been set up. It is no more improbable for the Lord to have called Joseph Smith than for Him to have called Peter and John or even Paul." Bore strong testimony that the gospel is true and those who fight against it will come to nought.

Elder George G. Campbell pronounced the benediction.

Evening session commenced at 7:30. The opening prayer was offered by Elder Joseph Waite.

Elder William White said that the persecution we are receiving is a means of advertising us.

Elder William A. Budge said a testimony of the gospel must come from God. Dwelt upon our belief in the Atonement of Christ.

"Some Glad Sweet Day," was sung by Sisters Euphemia and Mary Park.

President Rudger Clawson commented upon the song, "O say, what is Truth?" Spoke upon salvation for the dead. Though it is not taught by the world yet it is scriptural and a very great principle. The gospel is comprehensive and takes in all mankind. Explained that it is not easy for people to become members of the Church, especially the female sex. As the husband is the recognized head of the house, no wife can be baptized without his consent, and no child without the consent of its parents.

The closing prayer was offered by Elder John F. White.

All the sessions were well attended and the spirit manifested was very impressive.

Saturday, April 29th, 1911, President Clawson met with the elders in priesthood meeting. Reports were given and commented upon. Questions were answered and valuable instructions given by President Clawson.

WILLIAM A. BUDGE, Clerk of Conference.

EXPERIENCE tells us that each man most keenly and unerringly detects in others the vice with which he is most familiar himself.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 4, 1911.

STATEMENT OF FIRST PRESIDENCY.

In this issue of the *Star* is published a copy of a statement addressed by the First Presidency to the officers and members of the Church. It was submitted and read at the general conference held in Salt Lake City, Utah, April 10th, 1911, and later appeared in the *Deseret Evening News*, the official organ of the Church.

This statement is by far the most important expression of the First Presidency yet given upon matters relating to the present newspaper attack on the "Mormons." Serious charges made against the Latter-day Saints, which have had any appearance whatever of tangibility or definiteness, are taken up and fully answered. It is shown that the solemn pledges which were entered into are binding and have been adhered to, and that every reasonable effort is being made to enforce the rules of the Church.

The subject of politics comes in for a due share of notice, and our position as a people is clearly defined.

The law of tithing, a principle but seldom if ever advocated in the Christian world, but which is nevertheless a biblical doctrine, is set forth in a manner that will appeal to intelligent and thoughtful people. It affords a means of revenue that gives financial stability and strength to the Church, and obviates the unpleasantness that arises from the adoption of other methods. It is the Lord's plan by which things needful for the general sustenance and support of His people and the building of Zion are provided.

A careful perusal of this timely and important document will throw much light upon the "Mormon" question, and, adversely, show to what extent the public have been and are being deceived by the scandalous falsehoods appearing in the press from time to time. Were the papers of Great Britain to publish the statement of the First Presidency in full, it would be but a simple act of justice and fair play, of which in times past the English people have been noted, and would be in partial reparation for the wrong already done an innocent people.

Let the truth be known—we offer it to the press, and to the people. Will they accept it?

RUDGER CLAWSON.

AN "AUTHORITY" X-RAYED.

A FEW days ago the Rev. D. H. C. Bartlett, Vicar of St. Nathaniel's, Liverpool, dealt somewhat in detail in his own church with the present "Mormon Scare." He explained how he had discovered the "evil" and tackled it single-handed, some few other clergymen simply echoing his sentiments in a desultory way, and that finally Mr. Freece had "come over the main" and lent a hand. The burden of the whole effort was apparently to impress the public with *the* important fact that "I saw them first." We really believe that of the present generation in Liverpool, Mr. Bartlett was the first to become visibly agitated about us. That he retired rather precipitately after the first passage at arms with President Penrose cannot be urged against his enthusiasm and earnestness. Some of his friends have said for him that in the early stages of this campaign he did not have as much "information" as he needed; that although he thought he was prepared for war, he really wasn't. Many people are affected that way. But he retired to the seclusion of his study and after many days emerged fully booted and spurred for the fray. His *coup d'état* was to publish a book of ninety pages "exposing" us. He had now reached the stature, so we are given to understand, of an "Authority on Mormonism." The book contains some irony, much abuse in lieu of logic, and sarcasm as a substitute for conclusion. The author is much impressed with his work. Indeed, he thinks the Almighty would do well to consult it, for he closes his "Apologia" with these words: "Therefore, as there is sad need for a voice of warning may God use the following pages."

Having duly accredited Mr. Bartlett as our first and only genuine discoverer, it will be interesting to examine his work. The few references we shall make are among those that can be easily verified by anyone, without recourse to special textbooks.

Mr. Bartlett long contended that the Book of Mormon was made up from *Spaulding's Manuscript*." But unfortunately for his contention, the *Spaulding Manuscript*, which had been lost, was found some years ago and is certified by Mr. H. V. Rice of Honolulu, and President Fairchild of Oberlin College, Ohio, in whose possession the manuscript now is, as the genuine Spaulding Story. Mr. Bartlett evidently feels routed from his former position on this point, for in his recent book against us, he says: "Perhaps this little work, if it can be proved to be Spaulding's, may turn out to be some preparatory notes of his which eventually led up to his great work—'*The Manuscript Found*'; or it may be simply a smaller work of Spaulding's bearing only such similarity to the Book of Mormon as *two works by the same author usually bear to each other*." We note the malevolent insinuation with which he closes the sentence, and we notice, too, that he begins his comment with the word, "Perhaps." He arrives at an insulting conclusion

from an uncertain premise. However, the reader's attention is called to the fact that none other has ever been found, and this one *is duly certified* as *Spaulding's Manuscript Found.*

A number of Mr. Bartlett's Liverpool disciples are loaded with propaganda culled from the *Seer.* It is a sufficient answer to all such matter, that the *Seer* was edited by Elder Orson Pratt on his own account in Washington, D.C., but that the doctrines advanced were not regarded as proper, and the paper was repudiated entirely. We reproduce the following from Elder B. H. Roberts: "The *Seer* by formal action of the first presidency and twelve apostles of the Church was repudiated, and Elder Orson Pratt himself sanctioned the repudiation." This action was published on December 23, 1865, in the Church organ, *The Deseret Evening News.*

On page fourteen of his recent book, Mr. Bartlett gives this quotation from the Book of Mormon crediting it to Shakespeare: "Hear the words of a trembling parent, whose limbs ye must lay down in the cold and silent grave, from whence no traveler can return." Then he adds: "Smith must have copied these words from Shakespeare—that is, he must have found them quoted in Spaulding's novel, and thinking them original, supposed himself safe in applying them to Lehi—" Now, that quotation is in the Book of Mormon all right, on page 59, *but it is not to be found in Shakespeare. Therefore, Joseph Smith did not copy it from Shakespeare, neither did anyone else.* If one shall argue that Shakespeare wrote something *similar*, then we can say that others have also written things similar. For instance, note this passage in Job: "Are not my days few? cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return—." (Job. 10: 20, 21.)

In the next paragraph of his book, Mr. Bartlett says: "A man Laban is represented as killed by one Nephi, some 600 years B.C. with a sword of the most precious steel, hundreds of years before steel was known to man!" One may judge Mr. Bartlett's knowledge of his subject, after reading II. Samuel 22: 35 (About 1100 B.C.), "He teacheth my hands to war; so that a bow of steel is broken by mine arms"; and also Job 20: 24 (About 1500 B.C.); and Jeremiah 15: 12 (About 640 B.C.) The beginning of Book of Mormon history is 600 B.C.

The next paragraph of his book reads: "the *compass* is represented as in use, at a time centuries before the invention of the instrument!" Here again a weakness is disclosed. The word "compass" appears in the Bible as in use centuries before it appeared in Book of Mormon history. For instance: read Exodus 27: 5, "And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar"; 38: 4, (About 1400 B.C.); and also II. Samuel 5: 23 (About 1100 B.C.); II. Kings 3: 9 (About 900 B.C.); Proverbs 8: 27 (About 1000 B.C.);

Isaiah 44: 13 (About 750 B.C.) It will be observed that the word was used for various things and is not necessarily to be confined to the designation of a "Mariner's Compass." The instrument referred to on page 347 of the Book of Mormon, and quoted by Mr. Bartlett, is not a mariner's compass.

In the very next paragraph, he says: "The cow and the ox and the ass and the horse are represented as found by Nephi in America some six hundred or five hundred years before Christ; whereas those animals were unknown in America until after its discovery by Europeans two thousand years later," etc. He shows lack of wisdom, to say the least, in dogmatically opposing the archæological data thus far set forth by scientists. Daniel G. Brinton in his book, *The American Race*, page 51, says that *horses*, and others of the domestic animals, were known centuries ago in America. Priest, in *American Antiquities*, page 157, supports Brinton's conclusions. So, also, does Professor Henry Fairfield Osborne, professor of Zoology in Columbia University, and curator in the American Museum of Natural History. Such bald misstatements of fact and scientific conclusion are not confined to the paragraphs mentioned, but these are easily attested by works in general circulation such as the Bible, Shakespeare, and scientific works. We leave our readers to their own conclusions as to whether these errors are the result of ignorance, or infamy, or both.

Just one other item and we are through for the time being. It has to do with a construction placed by Mr. Bartlett upon Section 132 of the book of Doctrine and Covenants. Of this section he uses only verses 1, 4, 32, 37, 52, 54, 56, and 62; thus ingeniously mixing *two* subjects and conveying an incorrect impression. Then he concludes, *for us*, that we believe polygamy to be an essential to salvation. We do not regard it as an essential. We do believe, however, with St. Paul, that "neither is the man without the woman, neither the woman without the man, in the Lord." (I. Cor. 11: 11.) Also, we believe that "marriage is honorable," (Heb. 13: 4) and as such worthy of perpetuation beyond the grave. Therefore, to us, marriage under the "new and everlasting covenant," means simply a contract of marriage for eternity (the life hereafter), as well as for time, (the present existence) solemnized by an officer holding that binding and loosing power the same as conferred by the Savior upon St. Peter. (Matt. 16: 19.) This is what we know as "Celestial Marriage." Polygamy, as dealt with in this section, is only an incident of the revelation on marriage, and is termed "Plurality of Wives," while the eternity feature of the marriage covenant is designated "Celestial Marriage."

So we might proceed, but the few points touched upon, briefly, indicate somewhat clearly the tactics of an earnest opposer, one whose enthusiasm has often carried him beyond the confines of caution. To him, and all others whose profession is teaching, we

make this observation in passing: To harbor love for one's fellowman and to labor under its influence, enlarges and glorifies the soul. Its traces are visible always in the possessor, and is the most effective force in all the world. Hate also has its visible effect, but it is the direct antithesis of that seen in the man who loves.

S. N. L.

NOTE OF APPRECIATION.

Elder D. Ray Shurtliff, who has acted in the capacity of Secretary of the European Mission for the past twenty-five and one-half months, was honorably released to return to his home in Zion, April 29th, and together with his wife, who came to meet him, sailed on the good ship *Lusitania*.

Elder Shurtliff is an able accountant and performed the duties of his office with rare ability, accuracy and promptness. He was kind and courteous to all, and was of an exceptionally cheerful disposition. Those who knew him best, loved him most.

He not only filled the office of Secretary with credit, but has given good help in Sunday School, in the Sacrament and general meetings held at Durham House and in cottage meetings of the Liverpool conference. He has also been in attendance at conference meetings of the British Mission from time to time. Upon all occasions, he has honored the Priesthood and responded willingly to every requirement made of him. He goes from the Liverpool office and from the European Mission with the confidence, love and blessing of the President. He is a man who should be very useful in Zion. His faith, talent and ability, actuated by a spirit of humility, will qualify him for any position of honor and responsibility to which he may be called in the Ward or Stake where he resides.

His successor, Elder E. Taft Benson, a man of splendid ability, is duly installed in the office of the Secretaryship, and we bespeak for him that consideration and confidence which was extended to his predecessor. Those who have business with the Liverpool Office may rely upon receiving prompt and courteous treatment.

Rudger Clawson.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home April 29th, 1911, per s.s. *Celtic*: From Great Britain—James A. Layton. From Switzerland and Germany—A. R. Homer. Elder D. Ray Shurtliff, who has been honorably released from his labors in the Liverpool office, accompanied by his wife, sailed for home April 29th, 1911, per s.s. *Lusitania*.

Baptisms.—A baptism was performed April 30th, 1911, in Blackburn branch (Liverpool conference), when sixteen converts were added to the fold, five from the Preston branch, baptized by Elder Joel Richards, and eleven from Blackburn, baptized by Elder James F. Turner. A few saints and friends witnessed the ceremony.

Elders Conduct P. S. E. Meeting.—The elders of the Hanley branch (Birmingham conference) were recently afforded the opportunity of conducting a P.S.E. Assembly at the Wilkinson Hall, Burslem. The elders discontinued their regular Sunday night meeting in Hanley, and the saints were mingled with the vast congregation of friends and non-members. The meeting was conducted by Elder R. E. Barber, acting as chairman. Elder L. G. Corbridge taking as his text Matt. 6: 33, explained what it takes to constitute the kingdom of God, and that the kingdom of God could not exist without all its members and the spirit of truth to dictate to the presiding authority. Two solos rendered by Miss Walley were much appreciated. The secretary then asked for a vote of thanks, which was unanimously given. All expressed themselves as having enjoyed the services, and wished the elders success in their endeavors to do good, and wished to see and hear them again in the near future.

Branch Conference.—President F. B. Hammond and four traveling elders met in branch conference at Ipswich (Norwich conference), April 23rd, 1911. Two well attended sessions were held. The morning session commenced at 11 a.m. under the auspices of the Sunday School. Superintendent F. G. Pierce reported the school to be in a flourishing condition, and spoke of the benefit of Sunday School work. Elder S. E. Kelsey expressed his pleasure in visiting the school; also discussed the first principles of the gospel. President F. B. Hammond directed his remarks to the children, pictured the life and childhood of Christ, the apostasy, and restoration of the gospel, the organization of the Church and its strength to-day. The evening session commenced at 6:30 p.m. Branch President John W. Watts extended a hearty welcome to all saints and searchers after truth. Elder J. L. Broadbent was the first speaker, and dwelt at some length upon the present persecution and misrepresentation, and from many scripture references showed that such should be expected by all who belong to the Church of Christ. A solo, "Unanswered Yet," was very beautifully rendered by Elder F. D. Ashdown. The general authorities were then presented by Elder F. D. Ashdown and unanimously sustained. President F. B. Hammond strongly emphasized the necessity of saints supporting the authorities of the Church. Explained the need of tithes and offerings for the temporal and also the spiritual affairs of the people, and bore a strong testimony of

his experience in the gospel. Elder S. E. Kelsey discoursed briefly upon the apostasy.

District Meetings.—Meeting was held at 30 South Terrace, Cork (Irish conference), on Wednesday, April 19th, 1911, at eight o'clock. President Rudger Clawson, President J. W. Clark of the Newcastle conference, President Osborn, of the Irish conference, Miss Gay Clawson and Elder T. C. Jones being the visitors. President Osborn expressed his gratitude at having the pleasure of meeting with the saints of Cork for the first time. The meeting was then turned over to President Clawson. He distinguished very clearly between our belief and that of the sectarian world concerning revelation. He showed the necessity of revelation to guide the people of God into truth and righteousness. He explained the restoration of Divine authority in this the last dispensation, portraying very clearly the absolute need of being divinely commissioned before the ordinance performed will be recognized of God. He said that all churches must either stand or fall on the principle of authority.

A district meeting was held in the Bolton branch (Manchester conference), Sunday, April 30th, 1911, in the Borough Hall, Bolton. President Charles W. Porter and five traveling elders were present. Two sessions were held, one at 2:30 and the other at 6:30. Both meetings were fairly well attended by saints and strangers. At the afternoon meeting Elder W. E. Mitton said revelation was necessary in our day, and showed from scripture that it could be expected. Elder S. O. Bryson told of the coming forth of the Book of Mormon and how the gospel should be restored. In the evening Elder L. E. Williams showed from the scriptures that the Holy Ghost was necessary, and that certain signs should follow the true believer in Christ. President Porter spoke of the fruits of obedience to the gospel and strenuously denied the many slanderous charges made against the Latter-day Saints. During the evening Sister Ethel Clarkson rendered a very pleasing solo.

Successful Socials.—On Wednesday evening, April 19th, 1911, the saints and friends of the Kidderminster branch (Birmingham conference) held a successful social in honor of Elder T. E. Wilding, who has been called to labor in the Hanley branch. A delightful program, consisting of songs, recitations and speeches was rendered in a pleasing manner. Elder Wilding was presented with a handsome present as a token of love and respect for his labors in the branch.

A social was held in the Latter-day Saints' Church, corner of Ellesmere Road and Lyons Road, Pitsmoor, Sheffield (Sheffield conference), on Saturday, April 22nd, 1911, in honor of Elders Silas L. Rogers, Seth Budge, Le Roy Duce and Charles L. Johnson, all of whom have been honorably released to return home. All pre-

sent enjoyed a good time, and pronounced the evening a success. Both saints and friends join in wishing them Godspeed in their future undertakings.

An excellent social was held at Durham House, Liverpool, last Friday evening in honor of Elder and Sister D. Ray Shurtliff. There was a good attendance, but not so large as it would have been had the weather been less boisterous. As it was, an excellent time was had. The usual order of program was observed and the guests of honor were presented two sets, one large and one small, of beautiful carvers. Elder Shurtliff's class, represented by Brother Arthur Gorton, presented their teacher a token of their esteem. Elder Shurtliff responded in a feeling manner to the hearty good wishes extended him, speaking gratefully of the past two years' association with saints and friends in this branch.

Under the auspices of the Relief Society and choir, a well-attended concert and tea was enjoyed by over one hundred people in the Temperance Hall, Leicester (Nottingham conference), Saturday evening, April 29th, 1911. The excellent manner in which every number of the program was rendered was appreciated by those present. A poem, recited by May Spence, composed by her for the occasion, and a sketch, "Slightly Mixed," were exceptionally well received. Our friends not of our belief deserve and have our gratitude for the manner in which they gave their aid in making the social a success.

A farewell social was held April 29th, 1911, in the Occasional Rooms, Market Buildings, Leigh (Manchester conference), in honor of Sister Elinor Unsworth, who leaves shortly for Canada. Many saints and friends were present, and all enjoyed the program of the evening. A small present was given Sister Unsworth.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXIII.—RENEWAL OF THE EARTH. THE MILLENNIUM.

Text: We believe * * * That the earth will be renewed and receive its paradisiacal glory.—*Articles of Faith*, 10.

I. PRESENT CONDITION OF THE EARTH.

1. Under the curse resulting from transgression. (a) Through Adam's transgression (Genesis 3: 17-19; P. of G. P., Moses 4: 23-25). (b) Through subsequent transgression (P. of G. P., Moses 5: 37; Numbers 35: 33, 34; study especially Isaiah 24: 5, 6, and P. of G. P., Moses 7: 48, 49, 54-56.)
2. Regeneration of the earth promised (Moses 7: 59-62; Doc. and Cov. 18: 25, 26).

II. THE MILLENNIUM.

1. Meaning of the term—a thousand years.
2. Application—to the thousand years of peace during which

the earth will be under the Savior's beneficent reign (P. of G. P., Moses 7: 64, 65; Doc. and Cov. 43: 30, 31; 29: 11.)

3. Conditions prevailing during the Millennium (references last cited; see also Isaiah 65: 17, 20-25; Rev. 20: 2, 4, 6).

Observe that the Millennium is a period of regeneration or sanctification of the earth, during which it will be prepared as an abode for superior beings. This improved condition is to be followed by one of even greater glory—the celestialized state explained below. We have therefore to note three states or conditions of the earth.—(1) the present imperfect condition; (2) the greatly advanced condition to be attained during the Millennium; (3) the celestial condition.

III. The Earth to Attain a Celestial State.

1. A new heaven and a new earth predicted (Rev. 21: 1, 3, 4: B. of M., Ether 13: 9; note the context showing this condition to be subsequent to the millennium, and study especially Doc. and Cov. 29: 22-25; see also 130: 9).

2. Characterized by victory over sin and death (I. Cor. 15: 24-26; see also Rev. 21: 1-4).

3. To be the abode of celestial beings (Doc. and Cov. 88: 25, 26; 130: 9).

Observe that the earth has to undergo a change analogous to physical death, and to be regenerated in a manner comparable to a resurrection. See references last cited, and observe throughout the lesson next following, the analogy between the regeneration of the earth and the resurrection of the human body.

General reference: "The Articles of Faith," Lecture XX, pp. 379-383; and Lecture XXI, pp, 384-391.

DIED.

Moore.—At Huddersfield (Leeds conference), April 13th, 1911, of pneumonia, Florence Mallinson Moore; born July 9th, 1886, at Linthwaile, Yorkshire; baptized October 17th, 1908, by Elder Joseph F. Daybell, confirmed same date by Elder Miles M. Batty.

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